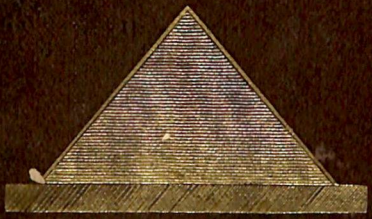

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THE PYRAMID

AND

THE BIBLE,

THE RECTITUDE OF THE ONE IN ACCORDANCE WITH THE TRUTH OF THE OTHER:

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"In that day a Pillar in Egypt shall be for a sign and for a witness to the Lord of Hosts."—ISAIAH.

BY A CLERGYMAN.

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INTRODUCTORY NOTE

By PIAZZI SMYTH,

ASTRONOMER-ROYAL FOR SCOTLAND,

AND AUTHOR OF "LIFE AND WORK AT THE GREAT PYRAMID."

HAVING been requested to repeat in public, what I had already stated in private with regard to the following essay,—and at a time when, being entirely ignorant of the personality of its author, I was obliged to judge solely by the merits of the composition,—I have much pleasure in doing so, especially if such declaration of my opinion is likely to procure the work any additional readers.

I would mention then, first, that on recently and suddenly receiving the paper by post, I was exceedingly struck with the thoroughness wherewith its author has mastered the descriptive literature of the Pyramid subject,—had evidently read all the works of note bearing upon it,—and, with a happy skill as well as rare ability, had selected amongst their many too-conflicting data the safest measures and soundest conclusions. It even gave me an impression that the writer must either have had an opportunity of joining actual experience at the Great Pyramid with much reading, or else had pursued the subject through many laborious years. And

yet, in that case, who could he be, this able man whose pen had not appeared before in Pyramid-ology, nor his name nor his occupation transpired ?

That I have had the satisfaction since then of finding that the author is a clergyman, and one too who has visited the sick, preached the Gospel, moved conspicuously in social, moral, and ecclesiastical questions, and profited by a rare extent of general, historic, and other reading through more than a third of a century,—may be of interest to some, but is not so much my present duty to state, as that,—so far as modern scientific knowledge of the Great Pyramid extends, whether in measuring the present structure in line, angle, and

temperature, or deducing thence its ancient proportions, and then comparing them with the best physical data in either terrestrial physics or recent astronomical knowledge, — I cannot find anything to correct, anything to improve, in the author's clear and condensed statement of all the leading facts of Great Pyramid construction and history.

Hence the material foundations of the author's essay, or those views of "*Pyramid rectitude*" wherewith he opens his very remarkable pamphlet, are, to the best of my belief and judgment, sure and safe in the highest degree possible up to the present time; while his connexion of these data both

with "*Bible truth*" and the all-important fact of the reality of a Divine government of the world still progressing,—this necessary connexion, as he proceeds in his discourse and continually rises in dignity and power with the elevation of his theme,—is decidedly in accord with the chief conclusions of the late John Taylor and most of his successors in the really marvellous field of Great Pyramid research.

All these men are there agreed, I believe, in holding that that one Pyramid is both a truly *sacred* structure, and the only architectural work deserving such an epithet still known to exist, because the only one whose special

and exact proportions in numerical measures—as with the once existing Ark of Noah, the Tabernacle of Moses, and the Temple of Solomon—were imparted to the builders by Divine inspiration. All the same investigators too, are likewise agreed in considering that the purpose, object, and aim for which this sacred Pyramid was supernaturally devised in ancient days, and has now begun to be manifested, belong to the future, rather than the past, of time; and that the building is in so far fraught with a message as yet unheard, even a Revelation, to mankind.

A sufficiently broad platform is this on which to unite, and be united

in these latter days, before the world: so that if there be variations of opinion amongst those who firmly believe in it, touching the yet further point of what that precise part may be which the Great Pyramid will be found to subserve in the future, it is only as there are differences of understanding also amongst them, respecting the full interpretation of the Scriptural accounts of the now rapidly approaching Millennial era; a momentous and absorbing topic on which they may hope and pray together for clearer light to be vouchsafed, but cannot at present do much more.

Wherefore it would be needless for the public, and presumptuous in me, to

attempt here anything in addition, or alteration, than merely to leave this new Pyramid author's printed pages in their hands, to form his own best introduction to all men equally good and earnest with himself.

C. P. S.

THE PYRAMID AND THE BIBLE.

HEBREW prophecy had ceased in the time of Alexander the Great, B.C. 330, when the Greeks began the proverb about "the Seven Wonders of the World." These were the most remarkable monuments of antiquity—the Pyramids of Egypt, the walls and hanging gardens of Babylon, the temple of Diana at Ephesus, the statue of the Olympian Jupiter by Phidias, the Mausoleum of Halicarnassus, the Colossus of Rhodes, and the Pharos of Alexandria. The first and greatest of all these ancient wonders is the only one that remains to this day. While even the other pyramids are falling into ruins, the chief and leader of them all, the Great Pyramid, stands in

sublimity, the largest and loftiest building that ever was on the globe, oldest of the works of man, likest in majesty to the works of God. The world of our day has been invited to look down into the opened grave of the long-buried Nineveh, and to gaze on the wasted remains of the skeleton of Babylon. It is now called to bow the pride of its science, commerce, and government before a revelation of divine mystery sealed up for thousands of years within the secret chambers of the Great Pyramid. The adoring word of Jeremiah the Prophet interests our times,—"The Great, the Mighty God, the Lord of Hosts is his name—great in counsel and mighty in work—which hast set in the land of Egypt even to this day, signs and wonders relating both to Israel and to mankind" (Jer. xxxii. 18-20).

A few years ago so little was understood about the Pyramid, that the following lines by an Italian poet, Petrocchi, expressed the feelings of the learned :—

I ask'd of *Time*, "To whom arose this high
Majestic pile, here mould'ring in decay?"
He answer'd not, but slowly sped his way
With ceaseless pinions, winnowing the sky.
To *Fame* I turn'd:—"Speak thou, whose sons defy
The waste of years, and deathless works essay."
She heaved a sigh, as one to grief a prey,
And, silent, downward cast her tearful eye.
Onward I pass'd, but sad and thoughtful grown,
When, stern in aspect, o'er the ruin'd shrine,
I saw *Oblivion* stalk from stone to stone.
"Dread Power!" I cried, "Tell me whose vast
design—"
He check'd my further speech, in sullen tone:—
"Whose once it was, I care not; now 'tis mine."

This grand old Pyramid is the noblest structure, and most ancient material mystery of man, that our world has ever been called to witness. Recent investigation has rescued from oblivion not only the building and its history, but has presented to the notice of mankind much of its meaning, and uses of world-wide importance. A survey of the results of this investigation in the light they receive from Scripture may suit many better than large scientific works on the subject.

The Building.

It is situated in Egypt, not far from Cairo, and from Suez—that isthmus which, joining Asia to Africa, is now the great highway from Europe and America to India, China, Australia, and Japan. The site of the Pyramid is thus at the side of the greatest and most frequented highway of the world's traffic and population, where Alexander the Great founded Alexandria to be the chief commercial city of the ancient world; where France is now digging a canal to unite the five great divisions of the globe.

It stands on the thirtieth parallel of latitude, and has an equal amount of terrestrial semi-surface to the north and to the south of it. Its four sides face the cardinal points of the compass. The prophet Isaiah described its exact geographical site as being "in the midst of the land of Egypt, and at the border thereof" (Isaiah xix. 19). It is midway between northern and southern Egypt, and

is built on the border of the great desert on the west, and of the cultivated fertile plain of the Nile on the east. The eocene rock on which it is founded has been cut down to a level for its base. There are no igneous rocks in the neighbourhood. The building materials are chiefly limestone, those in the passages and chambers have been quarried from the Mokattam Hills on the opposite side of Egypt, and the most finished work is composed of the finest granite, that must have been carried from the distance of 500 miles. There were 70,000,000 cubic feet of built masonry, the stones being seldom less than three or four feet thick, seven or eight feet long, and as many broad. The building covered more than thirteen acres. Its height was 486 feet. No other building so high has ever been erected on this globe.[1] The Great Pyramid

[1] The Castle of St. Angelo, in Rome, built by the Emperor Hadrian, A.D. 130, for his own tomb, hardly 160

was evidently reared under one architect, on one well-considered and fully sufficient mechanical plan, for a definite purpose, well kept to, and in a comparatively small number of years. The Second Pyramid is very ill built, with fifty feet smaller breadth of base, and had evidently two architects, who built at two different times. The sepulchral chamber at the base was plainly its aim, having in it a stone coffin to contain the body of the Pharaoh who finished that pyramid. The other smaller pyramids were evidently built by slow degrees for similar sepulchral purposes. The whole body of the Great Pyramid

feet high, is near 1000 feet in circumference; the Great Pyramid is 3054 feet in circumference.

"Turn to the mole which Hadrian rear'd on high,
Imperial mimic of old Egypt's piles,
Colossal copyist of deformity,
Whose travell'd fantasy from the fair Nile's
Enormous model, doom'd the artist's toils
To build for giants, and for *his* vain earth—
His shrunken ashes, raise the dome! How smiles
The gazer's eye with philosophic mirth,
To view the huge design which sprung from such a birth!"

was originally cased with polished limestones from Mokattam. These have been stripped off to build Cairo. At the four corners square socket-holes were cut in the rock to receive the four foundation stones, and the building was crowned by one great top corner-stone.

By far the largest proportion of this enormous mass is composed of solid masonry. The northern side of it is pierced by one narrow passage leading down to an unfinished excavation in the rock. A branch from it leads up to two small chambers in the heart of the Pyramid. The space occupied by both passages and chambers is only 1-2000th of the whole. The upper chamber has been called the King's, and the lower and smaller the Queen's Chamber. The one solitary piece of furniture found in this vast edifice is an *arca*, ark, chest, or open coffer of dark and hard red granite. The architect and builders expended the utmost possible care and expense on the walls and roofs of the passages and

chambers. They used there the hardest stones, with the finest polish, and so closely-jointed that the point of a penknife can scarcely be inserted between the stones that have not been injured.

This is all that need be said on our first head,—the Building, its site, materials, size, chambers, passages, and ark.[1] What light do the Scriptures and ancient authors throw on its history?

[1] We may merely add as to the meaning of the *name* pyramid. If it be a Greek word, it means *a measure of wheat*, from the two Greek words, *puros*, wheat; *metron*, measure. If it be a Coptic word, it means, among other things, *a measure of ten*. Since the time of Herodotus, for two thousand years, men in the West have generally considered the Pyramids to have been intended, simply and only, to be sepulchres of kings, though in the East the tradition has always been that something allied to science, religion, or wealth has been there locked up for future generations, and particularly in the Great Pyramid; while in the legends of many nations the names of Seth and Enoch have been connected with that structure.

The History of the Great Pyramid.

It is unnecessary to fatigue and distract attention by an enumeration of the many different opinions, guesses, and theories of the many authors and travellers who have written on this subject; but we will state the results arrived at after reading the latest and best of these volumes, specially Sir Gardner Wilkinson's, William Osburn's, and those of Piazzi Smyth, the Astronomer-Royal of Scotland, who lived four months at the Pyramid, measured all the accessible parts with the utmost possible care and accuracy, and has written three large volumes, besides periodical papers, as the results of his examination of the building itself, and of all that has been written about it in ancient and in modern times.

The date of the erection of the Great Pyramid, according to the best authority, is 800 years before Moses, or 2170 years before Christ, that is, 4038 years ago. It has else-

where been shown that the most barbarous and distant tribes as well as the most civilized nations had originally one system of chronology—by beginning the year on the night when the seven stars called the Pleiades are at their culminating point in the heavens at the hour of midnight. This is about the end of October or beginning of November, when the sun is in the constellation of Scorpio. The sun is then at its greatest distance from the Pleiades. It is nearest to them at the beginning of May, and to this may be referred the saying in the Book of Job, "Canst thou bind the sweet influences of Pleiades?"—the sweet influences being the coming in of summer in the months of May and June, when the Pleiades are nearest to the sun. In the year 2170 B.C., and only then, the Pleiades and the then Pole Star (α Draconis) were at midnight in October exactly opposite one another, and both were on the meridian together, one below and the other above the pole. The Great

Pyramid was so planned as to have its chief passages looking directly to the quarter of the Pleiades and to the Pole Star, at the altitude it then occupied. Thus the date of the building was astronomically fixed, as in part pointed out thirty years ago by Sir John Herschel. These stars will not again be in the same apparent position and relation to each other until 25,868 years have elapsed: this is occasioned by what astronomers call the precession of the equinoxes; and it constitutes the grand astronomical clock of the visible heavens. More than 20,000 years of that clock have yet to pass before the Pleiades and the Pole Star will again be in the position they occupied in the year 2170 B.C. when the Great Pyramid was built, making such noble use of the commencement of that magnificent dial-plate. At the rate of an inch for a year, the number of years in the whole precessional cycle is found built into the sum of the two diagonals of the base of the great monument. The Grand Gallery, the most re-

markable part of the interior of the Great Pyramid, is by many considered, with the seven overlappings of its long and solemn walls, to be a reminder of the Pleiades seven stars, so famous in Eastern tradition from the days of the patriarch Job.

The fact that the Great Pyramid was finished about 150 years before Abraham cannot be understood in its importance and bearings until we take, as if from the top of the Pyramid, a bird's-eye view of human history. Scripture tells us God's purpose with man on this globe, and the *five* steps or dispensations in order to the accomplishment of this purpose. The Great Pyramid has its relation to that purpose and to these steps. The purpose is briefly detailed in the first chapter of Genesis, verses 26, 27, 28. The five steps towards its accomplishment are, according to the general tenor of Scripture, the five dispensations of Divine Grace: the first in Eden; the second before the Flood; the third after the Flood;

the fourth the Abrahamic or Jewish; and the fifth the Christian or Gentile dispensation, under which we now are. All these were modes of administration by Christ, the God who has become incarnate, the human image and agent of the Invisible God, the one Creator, Preserver, Redeemer, Saviour, and Friend of mankind; with the view of resembling whom men were created, as all who attain to be morally like Him shall share in His eternal glory, blessedness, and dominion. The Great Pyramid was built and shut up near the end of the third dispensation, and, as shall soon appear, seems to have been intended to be opened up and to begin to fulfil its purposes near the end of the fifth, our present dispensation. But to be more particular, in order, without tediousness, to be more intelligible—

There is reason to believe that the arrangements of Creative Wisdom as to this Globe contemplated three grand series of ages,—the physical, mental, and moral, or the past, present,

and future. The past and the present series have each contained five dispensations. The object of the first series was to call forth the *physical* forces of the Globe, the object of the second series is to educe its *mental* and *social* forces, and the object of the third series shall be to govern the physical, *mental*, and *social*, by the *moral* forces. The purpose of the Pyramid is to aid the progress from our second to that third series, which shall establish physical and mental under moral and religious forces for the equitable arrangement of mankind, intended to be the under rulers of God's creation. Those physical dispensations of unmeasured time, the first five days of the creative week (Gen. i. 1-23), were occupied in ordering *matter* under its own laws. On the sixth day *mind*—intelligent, moral, free, was created or breathed upon earth, and ever since, God's special work has been to bring mind under the rule of voluntary law—moral law—the law of love to God and love to one's neighbour. The five

mental dispensations have had this as their end —an end not yet accomplished. Endued with the right to govern this globe, man, had he been found trustworthy, might, like the faithful servants in the parable of the talents, have been promoted to some of the other worlds, amidst "the many mansions in the Father's house," to possess and to govern them for Him. But the first moral trial, the lightest and easiest conceivable, proved inexperienced man to be untrustworthy. He could not govern himself, much less the world, until revelation and experience trained him to more wisdom and strength. Adam was a sample of human nature—a better could not be—perfect in kind though not in degree or attainment; and his failure proved that mankind needed, after the Edenic, four other dispensations of long, careful, and painful training and discipline from the Almighty before this earth could be rightly subdued and governed by men. The second dispensation, therefore, began in the

irreversible sentence of labour and *temporal* death on all men—they were set to earn their bread from ground not blessed like Eden, with the promise of having the great deceiver's head bruised by a deliverer, who, if they would believe his word and obey him, would translate them at death to a better world than this. So good in itself was this second dispensation, that under it, notwithstanding the proved imperfection of human nature, one man, Enoch, so walked with God as to be translated to heaven without seeing death, and this might have been the case with Adam and his children had he and they not sinned. But the second dispensation, with its sentence and promise, the prayers of some men, the daily toil of all, and the Spirit of God striving with men, found human nature so defective—the sons of God and the sons of men—the Church and the world—the good and the evil so mingled, encouraging each other in violence and wickedness, that the whole race, as incorrigible, had to

be supernaturally swept away, and an ark was built by Divine direction to preserve one man with his family.

We read of no nations or national union and government before the flood. The third dispensation introduced these. The first or Edenic dispensation had proved that man—the best possible, inexperienced, and untrained man—could not govern himself, so as to obey his manifested Creator and Father. The second—the pre-diluvian dispensation—had proved that multitudes of men without government could not by mental means, by the striving of God's Spirit, be restrained from violence. The third—the post-diluvian dispensation—divided men into nations with their powers of government, upon their several divisions of the earth, and introduced the punishment of death for murderers. Job was the Adam and Enoch of this third dispensation. During its currency *the Great Pyramid* was built, designed ultimately to aid in removing

the confusion of Babel, and it is only in the light of this dispensation and of ours that its mysteries can be rightly understood. In the Book of Job, which shows so much knowledge of astronomy, and of the attributes, ways, and works of Him "who hangeth the earth on nothing," at least two references to the Pyramid have been pointed out, one in chap. iii. 14, where Job wishes himself at rest in the tomb "with kings and counsellors of the earth, which built desolate places for themselves;" that is, probably, sepulchral pyramids; and the second in chap. xxxviii. 4-6, where the work of ordering the creation of the earth is compared to laying the foundation and placing the top corner-stone of a vast building like the Great Pyramid:—"Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Where-

upon are the foundations thereof fastened?" the four foundation corners of the Great Pyramid are fastened in holes cut in the rock, "or who laid the corner-stone thereof?" that is, the top corner-stone upon the apex of the Great Pyramid. This text seems to imply that *the same measures of length, weight, and capacity were used in building the Pyramid, as in constructing our globe and planetary system.* And to the apex of the Pyramid the prophet Zechariah and the psalmist David both seem to refer:—"Who art thou, O great mountain? before Zerubbabel thou shalt become straight-lined or thoroughly *rectified;* and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it" (Zech. iv. 7); "the stone which the builders rejected has become the head of the corner." The top corner-stone of the Great Pyramid being thus a type of Him who, rejected by the Jewish builders, is Head over all things to His Church.

The post-diluvian nations in the third dis-

pensation were exceedingly averse to become scattered over the globe. They nourished ambitious plans which required the strength of concentrated numbers. They determined to build a centre of unity which would prevent their dispersion, and began to build the city and tower of Babel. Nimrod was their leader. They not only disobeyed the command of God to disperse, but they renounced Him by setting up idol gods. The worship of the sun, moon, and stars, though resisted, began to prevail, as saith Job: "If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand:" in token of worship "this also were an iniquity to be punished by the judge: for I should have denied the God that is above" (Job xxxi. 26-28). At the earliest period after the Deluge the fertile plain of the Nile west of the plains of Shinar must have become thickly peopled, and there

the worship of animals and idols early crept in. The two kings whose names have been found painted on the stones of the Great Pyramid were opposed to the worship of animal gods. They were, as Manetho says, "arrogant towards the gods." According to the priestly informants of Herodotus, they caused the figures of these gods to be engraved upon the public roads, in order that their people and their cattle might trample them under foot. The founder of the Great Pyramid, whom Herodotus calls Cheops, closed all the temples and forbade the Egyptians to perform sacrifices; and therefore he has been called an Atheist king, instead of an anti-idolatrous worshipper of the one true God. In the Great Pyramid not a vestige of idolatry, not the smallest hieroglyphic, has been found; and there is in the Great Pyramid no mark or evidence of self-glorification on the part of its royal builder. Recently a vast temple near the Great Pyramid has been disinterred

in the sand, as different from the idol temples of Egypt as the temple of Jerusalem is different from the Catholic cathedrals of Spain or Italy. This magnificent work, which was covered up with sand, and never seen by the Greeks or Romans, with no hieroglyphic inscriptions, in this reminding us of the interior of the Great Pyramid, and built of costly materials taken from the quarries of Syene, five or six hundred miles distant, belongs to the age of Shofo and Neu Shofo, kings of the fourth dynasty, called by the Greeks King Cheops, who built the Great Pyramid. Mariette Bey, the present custodier of the Viceroy of Egypt's museum at Boolak, in excavating this temple, has lately discovered a life-size portrait of a king of the fourth dynasty, most probably King Shafre.

The earliest historian who mentions the Great Pyramid is Herodotus, called the father of history. He was a contemporary of Ezra, and his era was 1725 years after the building

of the Pyramid. He visited it, and inquired of the Egyptian priests its history. After so many centuries they probably did not know it, or they did not wish to tell the truth to this Greek traveller. They certainly did not know of the central chambers of the Pyramid. They said that it had been built by King Cheops to contain his own mummy or sarcophagus. According to them, he was so extremely unpopular that the people would not allow his body to be placed in his own Pyramid. A certain shepherd, Philitis, had been connected with the building of the Great Pyramid, and at the time of its erection used to feed his flocks near this spot. The extreme hostility of the Egyptian priests to the memory of the builders of the Pyramid can be most easily accounted for by the hostility of those kings to idolatry, evidenced by the absence of all idolatrous symbols from their Pyramid. That shepherd-prince who, according to Herodotus, co-operated with them, was probably a man of

the same sentiments as Job, Abraham, and Melchisedec—an Elijah-like man, stemming the tide of idol worship that was then overflowing mankind. After the death of the two pyramid kings and the departure of their shepherd confederate, the pagan priests of Egypt gained predominance, under the third King Mycerinus, who opened the idol temples. In the days of Joseph, shepherds were an abomination to the idolatrous Egyptians.

The arrangements under Joseph, which made Pharaoh proprietor of all the land in Egypt except the estates of the priesthood, rendered the priests independent and the king all-powerful against his subjects, but, of course, under the sway of the priesthood. The consequence is seen in the Egyptian monuments, which after this date were covered over with symbols of idolatry. Animal worship and the lowest prostration of the human mind under priestly and regal tyranny were the results. The memory of the early kings who opposed

idolatry and tried to bring their subjects to worship the true God became hateful. Multitudes of idol temples filled the land. Pyramids also, in the earlier part of this period, were built in groups, because they ministered to the pride of the then kings and to the policy of the priests. The outer shape of the Great Pyramid was rudely imitated, and also the one passage leading down to a sepulchral chamber, where the body of the king that built it was intended to be laid in state. But the upper passage and the two inner chambers seem to have been utterly unknown even to the priests themselves, and not a hint of their existence ever reached the Greeks or Romans. Isaiah, in his great prophecy of the fall and ultimate rise of Egypt, when its inhabitants shall be converted to the true God, has a remarkable reference to the Pyramid, which we shall notice in the sequel; and Jeremiah, a century after Isaiah, adverted to contemporary "signs and wonders in Egypt," in a text which has

no more probable reference than to the Great Pyramid. St. John, in the Apocalypse, seems also to allude to it.

The inner arrangements of the Pyramid were not discovered until the Arabian and Mohammedan Caliph al-Mamoon, about 830 A.D., set a body of workmen to tunnel, at vast expense of labour, money, and time, into the body of the Great Pyramid. They expected to find hidden treasures. But after long labour they were about to give up the effort in despair, when they heard the sound of a falling stone. Thus encouraged they quarried on until they came to the upper passage of the two chambers, and to their intense disappointment they found, according to the best testimony, nothing whatever except one empty stone chest. The caliph, to allay the murmuring of his own subjects, caused a sum of money secretly to be placed in the chamber, exactly sufficient to cover the expenses he had laid out on the undertaking. After that the Pyramid was little visited, until

the last two or three centuries. The French, when they invaded Egypt under Buonaparte, examined it carefully, and described it abundantly in a series of volumes and folios of plates that were published at the expense of the French nation. Since then Caviglia, Wilkinson, Howard Vyse, Lepsius, Osburn and others, have published their examinations and excavations. A Mr. John Taylor, of London, published a book in 1859, giving a new theory of the Great Pyramid different from every previous opinion. All former writers had taken for granted that it was the work of men who knew not the true God. He first suggested the contrary, and after most careful examination of all extant writings, he proposed the theory that the Pyramid was intended to contain a system of divinely arranged measures and weights, to be the standards for the use of all nations, and that, *like the ark of Noah, the tabernacle of Moses, and the temple of Solomon, the Great Pyramid was planned by Divine inspiration, and built by*

God-fearing men under Divine direction. Piazzi Smyth, the Astronomer-Royal of Scotland, favoured this theory, wrote a book in explanation of it, and went to the expense of going to Egypt and living in one of the tombs close to the Great Pyramid for four months, which time he spent in the most careful and accurate measurement of all the presently accessible parts of the Pyramid and its chambers, passages, angles, and heights. The result he has published in three large volumes. I have read them diligently, and am persuaded of the truth of Mr. Taylor's theory, confirmed, as it has been, by the ever-memorable labours and writings of Piazzi Smyth, and the further researches of the very independent and able-minded William Petrie and St. John Day. By this theory unprecedented attention has been attracted to the Great Pyramid, and men are beginning earnestly to inquire whether really it is that notable religious monument whose functions, as predicted by the evangelical pro-

phet, shall be understood and accepted when the ruling nations of mankind, "Egypt, Assyria, and Israel," shall with one consent turn to the worship of the only living and true God. The prophet seems to connect momentous consequences with the recognition of that monument. Are we to identify it with the Great Pyramid?

PURPOSES AND USES OF THE PYRAMID.

"It shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors."—ISAIAH XIX. 20.

We have seen that *five* days or dispensations were employed by the Creator in His work of subduing and regulating the world of *matter*, and preparing it for the use of man; that *five* dispensations or steps of preparation have been necessary in order so to subdue and regulate the

world of *mind* as to prepare man for his full dominion over the world of matter; and that thus the drama of humanity may be said to consist of five acts. The first or the Edenic dispensation issued in the sentence of temporal death to all men. The second act terminated in the actual death of all mankind, except one family, and in giving the power of death to nations, *i.e.*, the right and duty of shedding the blood of the murderer. The third act terminated in leaving nations to their own way—often issuing in the death of nations themselves. *It was during this act that the Great Pyramid was erected.* May we not consider the Great Pyramid as a sepulchre, in which were laid up the embalmed remains of that third, or national-catholic, to await resurrection at the end of the fifth, dispensation? The fourth act, the business of which was the education of one chosen nation, the Jewish, to become the model leader and teacher of all other nations, terminated in the legal murder of the Prince and Life of that chosen nation, and

in the consequent forfeiture of its national existence and privileges. The fifth act, in which we now are, has had for its business the searching out among all nations for "a nation bringing forth the fruits of the kingdom of God," "a discipled nation taught to observe all things whatsoever Christ has commanded" (Matt. xxi. 43; xxxviii. 19, 20). The present dispensation shall issue in the preparation, acceptance, and recognition of one such nation to take the forfeited place of the Jewish nation (Rom. xi. 25). The vacancy caused by the national fall of the Jews shall be "entered" by a Gentile nation actuated by life and light imparted by the Prince of Life, and fitted to be His national agent for imparting that life and light to all other nations, so as to bring in the glorious, the Millennial dispensation, when the globe shall be *morally* led, subdued, and governed by the saints of the Most High. The Millennium does not imply that there shall then be no sin nor sorrow on earth; but that

the good shall be uppermost, "oppressors" cease, and the war or compulsory organization among nations abolished; they shall bend their swords into ploughshares and learn war no more.

But what then is to be the function of the *Pyramid* in this Drama of Humanity? It unites the third act with the termination of the fifth, and prepares for the transition from the present series of ages to the future, or the Millennium series, the coming "Golden Age" of true Christianity. The Pyramid was built at the end of the third act, when God left off dealing with all the nations, leaving them, as the Apostle Paul told the Lycaonians, "to walk in their *own ways;*" and the Pyramid is opened up and its secrets revealed now at the end of the fifth act, when God seems about to resume His direct and immediate dealings with all nations, so as to bring them nationally without compulsion to walk not in *their* own, but in *His* ways. Having left all the nations to walk

in *their* own ways for eighteen hundred years God was then training the Jewish nation, in order through it to bless all the families of the earth. That fourth dispensation having resulted in the rejection of that nation through its crucifixion of the Prince of Life, the subsequent eighteen hundred years have been occupied in seeking and preparing a Gentile nation to take the place vacated by the Jewish, to be the model, leader, teacher, and morally foremost nation, the morning star of the Millennial day. That result of the last eighteen hundred years seems now nearer consummation than was, of old, the finishing of the Pyramid after its commencement; and the modern interpretation of the ancient building is one of the signs, both to show that the end of the fifth dispensation is near, and to aid its consummation. This then is, in one word, the use of the Great Pyramid, to "be a sign and a witness unto the Lord of Hosts" of the cessation of the ages of oppression, of war, and injustice; in order to

signalize and to aid the approach of the Millennial dispensation at the end of the five great acts of the drama which have prepared mankind for that ineffable consummation just about to be.

It was after the building of the Tower of Babel had been arrested, that the Great Pyramid was erected. Man's ambition and folly built the one; God's goodness and wisdom led to the erection of the other. The one was of brick and has long since perished, dissolved, sunk towards the centre, its very site uncertain; the other is of rock, abides to this day, and promises to last while the earth endures. Babel was the occasion of the compulsory dispersion of ancient nations. The Pyramid will be a signal and a cause of the voluntary union and brotherhood of all modern nations—henceforth to walk in God's ways, not in their own. The Great Pyramid is a link between the dispensation of Noah and the close of the fifth dispensation. It took twenty years, Herodotus says, to build the Great Pyramid, besides the ten years in

preparing for the building, and one hundred thousand workmen were constantly employed. We may be sure that many must co-operate and much time must elapse before the extensive national and moral work *to be* accomplished by the opening of the *meaning* of the Pyramid can be completed. But everything in our time leads to the conclusion that we are on the eve of grand alterations in the state of all peoples.

High Claims of the Pyramid Mystery.

It is a lofty rank that is claimed for the symbolization of the Pyramid, "as a sign and witness unto the Lord of Hosts," an authority alongside of the Bible over the faith and practice of mankind, so as, in the coming reign of divine justice, to give precision and practical application to the general rules of rectitude prescribed in the written code of inspiration. A building, indeed, cannot convey the thoughts

of its designer with the same fulness as his tongue or his pen. But it is superior in this, that a building is less perishable than a writing, stones excelling paper in durability, as it excels vocal sounds. Antiquity has had mighty power over mankind. But the antiquity in which the Papacy claims to exceed European institutions is of yesterday compared with the Pyramid; and Papal traditions have nothing of the stereotyped antique certainty of the Pyramid measures and symbols. The oldest traditions and doctrines of all nations are younger than the Pyramid. It is from some claimant to divine sanction that they all trace the origin of their hoary superstitions. But the clearly divine sanction and early authority of the Pyramid symbols must be confessed to transcend their oldest and highest authorities. It is as if the chaplain of Noah's old age had risen from the dead to carry a Gospel to those nations whose fathers in childhood he had instructed.

Asia and Africa, between which it stands, may bow to the Pyramid as the oldest authority in their unchanging realms. America may rejoice to become connected with so venerable an antiquity. Europe, despairing of farther light or progress from Rome or Geneva, will go to the Pyramid for light, supplemental to the existing Christianity of her Bible. The greatest revolutions that have fundamentally changed religion and civil policy over nations and continents have resulted from less real power than is latent in the Pyramid Revelation. It combines more than Greek science with Hebrew religion, and the venerable authority of primeval antiquity with the precision, energy, and truth of modern science. Mohammed and Gotama-Buddha, Bramah and Confucius, Numa, Lycurgus, and Zeus, had not separately or collectively such heavenly light and spiritual power to back them as is lodged in the Pyramid, allied with the Bible. The Pyramid evolution has the elements for an entire revolution

of mankind. It has the sanction and seal of the Bible as being its equal in authority and subordinate in function, like the two pillars of Jachin and Boaz. It is equivalent to a newly sent divine messenger, attested by mathematical evidence; and to a new revelation, not to supersede, but to add strength, light, and point to the old. It is an addition to the existing Bible. It is a signal that as the sealed symbols of the Pyramid are beginning to be opened up, so we may soon expect that the Bible itself will be opening sealed treasuries of prophecy, and evolving flashes of celestial light, to operate conversions on the scale of nations, such as the road to Damascus witnessed on the scale of an individual. The Pyramid may intimate no truth absolutely new, and, cuckoo like, may utter only what was heard in the beginning, but not the less is it the harbinger of the spring and summer of the world, the forerunner of mightiest revolutions of all nations. Like Jeremiah's documents,

it was hidden to remain for many ages. It was built in and sealed up long before Moses, and is therefore a prehistoric revelation. The parchment writings of Moses have long ago perished. Job had not his desire, to write his words with an iron pen in the rock for ever: the tables written upon by the finger of God on Mount Sinai with the ten commandments—where are they? But the very originals and autographs of the Great Pyramid, or its component stones, angles, passages, chambers, and measurements, originally constructed according to the divine plan, still stand in their hoary majesty, like Moses, "his eye not dim, nor his natural force abated;" the greatest of the wonders of the world, and the admiration and mystery of all generations.

Special Call to Ruling Classes.

Three classes, now at the head of the civilized portion of mankind, are specially ad-

dressed by the opening of these primeval mysteries; and when they accept the Pyramid as containing a Divine revelation, they will lead all mankind in the direction it points out. These classes are—the *religious*, or those who believe the Bible; the *scientific*, many of whom are unbelievers; and the active leaders of mankind, who manage the business of nations—that is, the men of commerce, of trade, of law, and of government. To each of these great ruling classes of men the Pyramid appeals.

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1. Believers in the Bible appealed to.

You believe that God was in the habit of speaking to men and giving them practical directions before the completion of the Bible; that the Bible itself is the record of these heavenly communications; that the Bible expressly declares that God Himself originated

metrological standards, for "a just weight and balance are the Lord's; *all the weights of the bag are his work*" (Prov. xvi. 11); that He directed Noah how to build the ark of 300 cubits in length, in height 30, and in breadth 50; that He directed Moses to make an ark, and gave him the exact measurements in cubits, $2\frac{1}{2}$ by $1\frac{1}{2}$ and $1\frac{1}{2}$; that He inspired Beezaleel and Aholiab, and taught them how to make the ark, and all the other sacred implements of Divine worship in the tabernacle, the holy of holies, etc; that He showed to David a plan of the temple, stirred up King Solomon and the king of Tyre to exert their policy and wealth in building it; and filled with wisdom and understanding skilful Huram, the Syrian worker in brass, to cast in the clay ground between Succoth and Zartan all the brazen work needed for the temple of Solomon.

Biblical Valuation of Metrological Standards.

If any of you should object, "What is there so important and holy in mere weights and measures that God should cause a mighty building to be erected, not for one nation's worship, but in order to reveal anew to all mankind one standard set of just and equal measures?" it is answered—That the supremacy of justice, according to a universally accepted standard of equity, is an ultimate result and development to be expected from Christianity on this earth; that a result of that supremacy, or a mean towards it, must be the adoption of just and uniform metrological standards; that the Bible presupposes the existence of such standards, and commands mankind to conform to them; that the great desideratum of the adoption of the same standards by all nations cannot be attained, unless there be some one unit which, by "social con-

tract," all agree to adopt; that all nations never will voluntarily yield up their customary metrologies, any more than their national religions, except in favour of some one believed to come from heaven, and duly authenticated as such; that standards accurately and unexceptionably based, in prehistoric times, upon the great natural and creative measurements of the globe and heavens are self-evidenced to have a Divine origin; that "justice and judgment are more acceptable to the Lord than sacrifices;" that ceremonial and ritualistic ordinances of worship are of inferior importance to the moral duties of justice and mercy; that, consequently, an edifice or temple consecrated to the promotion of justice is now more acceptable to God than a temple for sacrifice; and therefore the Great Pyramid (divinely designed to be a metrological standard) is morally superior to the Temple of Solomon, as a place for rites, incense, and bloody sacrifices; that all this is declared by the Proverbs of Solomon, the

builder of the Temple, and by the words of "One greater than Solomon or the temple," who said to the ritualists of His day, "Go ye and learn what that meaneth, I will have mercy and not sacrifice. Woe to you! ye tithe—but ye neglect the weightier matters,—justice, mercy, and fidelity." When the disciples of Christ shall give to justice, to morality, and to social duties and arrangements, that attention which has hitherto been absorbed by rites, dogmas, and sacerdotal arrangements, Christianity will have risen up to heal, and morally to dominate in a higher and nobler sphere than hitherto.

It is difficult to determine whether Solomon or Moses or the prophets are the most earnest and emphatic on the moral dignity of just weights and measures, and the obligation to use them. "A false balance is abomination to the Lord, but a just weight is his delight" (Prov. xi. 1). "Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or

in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt" (Lev. xix. 35). "Divers weights, and divers measures, both of them are alike abomination to the Lord" (Prov. xx. 10). "Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God" (Deut. xxv. 13-16). "Turn thou to thy God: keep mercy and judgment, and wait on thy God continually. A merchant! the balances of deceit are in his hand: he loveth to oppress" (Hosea xii. 6, 7). "Hear ye this, O ye that swallow up the needy, even to make the poor of the land to

fail, saying, when will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? That ye may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat? The Lord hath sworn by the excellency of Jacob, surely I will never forget any of their works" (Amos viii. 4-7), etc. "Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence," etc. (Micah vi. 10, 12). "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah vi. 8); and see Isa. i. 10-20; Jer. xxii. 3-16; Zech. vii. 9-14, viii. 16, 17.

Is it too much to anticipate, that the open-

ing up of the primeval repository of the Divine standards of metrology may inaugurate the age in which the captains of the Christian army shall give to morality, to common honesty, to the realities of justice and social ameliorations, that practical attention which, in the past ages, they have almost universally lavished and wasted upon logomachies, dogmas, metaphysics, ceremonies, sacerdotal millinery, litanies, rites, rubrics, creeds, articles, and confessions? Such a change would virtually be "the saints of the Most High taking the kingdom." It would signify that Christ is about to take to himself His great power, and to transform "the kingdoms of this world into the kingdom of our God and his Christ."

The absence, or merely the loss, of contemporary written records, does not discredit in your eyes the revelations to Adam, Enoch, and Noah; and why should you reject the idea of a revelation to the Pyramid architect, seeing that there are such weighty presumptions in

its favour? You do not believe that all the revelations of God to man have been transcribed into the Bible. Paul alone had many which he could not, dared not, record or utter. The writer of Genesis is accepted by you as a guarantee for the Divine communications to Adam and Noah and Abraham; and why should not direct allusions by Isaiah, Jeremiah, and St. John guarantee the Pyramid revelation? There was a direct revelation to the constructor of the wilderness tabernacle, and also to the architect of Solomon's Temple, a building far less lasting and venerable than the Pyramid. The measure employed by the Pyramid architect was the *sacred* cubit, of twenty-five inches, discovered by Sir Isaac Newton, called by Moses "the cubit of the sanctuary, and sacred to Jehovah thy God," and not the Egyptian or profane heathen cubit. The one only vessel sealed up in the heart of the Pyramid was of the same internal size or measure of capacity with that ark of the Jewish

covenant, which Moses was inspired to make for the tabernacle, that was afterwards by Solomon lodged in the holy of holies, contained the book of the law, and on it was the golden lid or mercy-seat, over which the shekinah or cloud of the Divine glory rested. A clearly marked-off space in the granite-walled King's Chamber, which contained the Pyramid coffer, measures exactly fifty times that coffer, and is equal to the capacity of the brazen sea of Solomon's Temple. The coffer itself is the exact size and capacity of the Hebrew laver. The seven overlappings in the Grand Gallery seem to represent the Hebrew measure of time, the divinely-appointed week; and by other arrangements the perpetual Sabbath itself, the Sabbatical week of years, and the Jubilee week of seven times seven years, seem also to be represented. Are not these, and other similar arrangements in the Great Pyramid, proofs that they proceeded from the same Divine Being who planned the Hebrew ark, taber-

nacle, temple, and sacred times, and who spake to Adam, Noah, and the fathers, before He spake to Abraham and Moses?

The infidel doctrine of modern times, "that man never forgets anything good or important that he has once ascertained, and that his course is therefore necessarily always an advancing, gaining, triumphant one," is refuted by the fact, that in the Pyramid there were built, 4000 years ago, symbolizations of astronomical and physical data, expressed to such surpassing accuracy as to be in advance of the science of the present day, and which for ages were entirely forgotten and unknown to mankind, *like other great truths of primitive revelation.* The world has no material and contemporary record of intellectual man earlier than the Great Pyramid; no earlier architecture, no earlier science traces of any kind. The Great Pyramid opens human architecture, not with a gradual beginning, slowly growing up from a series of almost invisibly small and weak

attempts, improving through countless ages, but with a sudden burst of height, breadth, majesty, science, excellence, to an extent which is, for all practical purposes, even perfection itself. This extraordinary difference from the *rationally* expected idea is not merely a defeat: it is a catastrophe approaching to annihilation for infidel rationalism. It negatives the degrading theory that assigns a brutal, or savage origin to mankind. The Pyramid in all points of its testimony corroborates that of the Bible. Why then do you, believers in the one testimony, hesitate to believe the other?—(2 Sam. xix. 11, 12.)

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2. The Great Pyramid appeals to the Scientific Classes.

The Professor of Astronomy in the University of Edinburgh, and Astronomer-Royal for

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Scotland, pledges his professional character to the following statements :—

"Our exact knowledge of the Great Pyramid may be, and indeed still is, considerably defective; but no other building comes within its limits of errors of modern measurement, and they invariably include the symbolization of the natural quantities tendered by the new and higher scientific theory. No other building can, therefore, at all compete with the Great Pyramid for possessing any of its noblest qualifications. It stands the unique structure in Egypt and all the early world for intellectual symbolizations, elevating thoughts and deep physical truths pervading its whole substance, to an extent and accuracy only appreciable to the science of the last very few years. *The Grand Pyramid is solemnly alone.* We have already found it to be equally unique, and even approaching the marvellous, in the sudden manner in which it appears in history,—the first of all stone

buildings ever erected by man—and in many points, both of excellent workmanship requiring almost mathematical truth, and of absolute height,—still unequalled by anything that has since been erected anywhere; though, too, 4000 years have passed away—though population has multiplied—the size of kingdoms grown—the wealth of nations increased enormously, and though knowledge has long been running to and fro over the surface of the earth. In short, if the Great Pyramid building had a claim to be considered of something more than merely human origination, regarded architecturally,—then not only 10 times, but probably 10^7 (*i.e.*, ten million) times more does it demand to be so considered, when judged of on scientific grounds."

In our pages only *some* of these "scientific" grounds can be barely enumerated, as—

I. The intelligence which designed and executed the Great Pyramid possessed an ac-

quaintance with *architecture* in its theory and practice that if since equalled has certainly never been excelled. The architect had apparently no predecessor to imitate and certainly has had no successor to surpass him. In perfection of workmanship, in grandeur and wisdom of plan, the Great Pyramid has outstripped all rivalship.

II. The intelligence which planned the Pyramid was certainly acquainted with *mathematical* principles. For—(1.) the base of the Pyramid is practically an exact square. (2.) The four sides of the Pyramid incline towards its central axis at equal angles, of 51° 51′ 14·3″. (3.) The height of the Pyramid is thence, to twice its base breadth, as the diameter to the circumference of a circle; or height : 4 sides of base :: radius : circumference. (Yet it is not long, in history, since modern science first determined this ratio of diameter to circumference.) (4.) The Pyramid

architecture therefore stands up in its whole shape a type and lasting memorial of a squaring of the circle (in the proper way, and acknowledging one of nature's created incommensurables), having been performed ages and ages before the question was ever heard of amongst the schools of philosophy or the societies of the learned, whether among historic Greeks or Egyptians.

III. Astronomical intelligence presided over the planning of the Pyramid. For—(1.) the Pyramid is truly oriented, *i.e.*, its four sides face exactly the four quarters of the heavens. (2.) Each side of the base of the Pyramid measures 365 cubits with a slight addition in each, of $\frac{1}{1440}$th, which together makes up for the nearly six hours additional that in four years add one day to the bissextile year. Thus the architect knew the precise number of times and parts of a time that the globe turns on its axis during its annual circuit round the sun. (3.) Each of these cubits of

25 inches is a ten-millionth part of the polar semi-axis of the globe. Must it not therefore be presumed that the intelligence presiding over the Pyramid knew, what till recently no one on earth had discovered, viz., the exact length of the physically all-important and unique *axis of rotation of* the globe? (4.) The height of the Pyramid multiplied 10^9 times is almost precisely the distance of the earth from the sun, as very recently calculated, *i.e.*, 92,161,000 miles. Now the ancient Egyptians knew nothing of the sun's distance, and hieroglyphed the earth as a plane. But the general bearing of all the system of symbols found in the Great Pyramid intentionally make the mean solar distance from the earth precisely 10^9 (*i.e.*, 1,000,000,000) times the vertical height of the Great Pyramid; whence results the close approximation to the number of miles given above. (5.) The daily progress of the globe round the sun is the grandly even quantity in decimal arithmetic of 10^{7+4}

pyramid inches. (6.) The sum of the two diagonals of the base is close to 25,854 inches, being about equal to the number of years to elapse until the Pleiades and the once Pole Star, α Draconis, be again in the same relation to each other as they were in 2170 B.C., at the building of the Pyramid. (7.) Sir John Herschel, thirty years ago, decided, from the relation of the entrance passage to α Draconis, the true date of the Pyramid's erection; and the correctness of this view has been confirmed and intensified by what has been since discovered at the Pyramid as to its mode of Meridional observation, and simultaneous use of Equatorial and Polar Stars on opposite sides of the Pole. (8.) The weight of the Pyramid is evenly and characteristically $\frac{1}{10}^{5\times3}$ of the weight of the globe. (9.) The Pyramid being situated on the 30th degree of latitude, and at a height of nearly 2,600 inches above the sea-level, its chief chamber containing the coffer, gives, by means of two ventilating tubes, the

mean temperature of the whole surface of the habitable earth = 68° Fahrenheit, or $\frac{1}{5}$th of the space between the boiling and freezing points of water; a peculiarly suitable temperature for man to work well in, either with mind or body.

IV.—The Pyramid Coffer is found to have the following qualities :—

(1.) It contains 71,250 cubic Pyramid inches of internal space.

(2.) The mass of its sides and bottom amount also to 71,250 cubic inches.

(3.) The height of the coffer is to the length of two of its adjacent sides as the diameter to the circumference of a circle.

(4.) The exterior volume is double the interior capacity.

(5.) The volume of the bottom is one-half the volume of its sides and ends.

(6.) The coffer is $\frac{1}{50}$th of the size of a marked part of the King's Chamber, in which it is situated.

(7.) That chamber stands apparently on the fiftieth course of the structural masonry of the Pyramid. (Compare Zech. v. 10, 11.)

(8.) The weight of water to fill the coffer at the Pyramid temperature of $\frac{1}{8}$th, being considered one ton of 2500 lbs., each such lb. = 5 cubic inches of the earth's mean density.

(9.) Thus the coffer's measure of capacity and weight is based on the Divinely created capacity and weight,—the two together constituting the *mean density* or *specific gravity*,—of our globe; even as the Pyramid's *linear* standard, the cubit, is based on the chief and ruling *linear* dimension of the same grand earth-ball.

(10.) The coffer corresponds in its internal contents-measure to the sacred ark of the Mosaic tabernacle and covenant.

Can it be possible that modern science will permit any of its cultivators to ascribe all these qualities to the fortuitous atomic action of chance, rather than to intelligent design?

3. Practical Leaders of Nations addressed.

The third class on whom the opening of the Pyramid system ought to make a practical impression is that very large and influential multitude who are engaged in the national work of solving the three great questions of the world,—"What shall we eat?" "What shall we drink?" "Wherewithal shall we be clothed?"—the men of trade and commerce, who distribute property by measure and weight; the men of law, who fix the rules of distribution; and the men of coercive government, who enforce these laws and punish those who use unjust measures and weights.

Free trade, British ships and manufactures, railroads and telegraphs, and universal exhibitions are bringing all nations near together, and giving them a joint and common interest in each other's prosperity. Evidently to all men, the narrow Jewish dispensation of

eighteen hundred years has long been ended, and the jealous isolation and warring of nations during the subsequent eighteen hundred years are about to end, and the Babel dispersion, having accomplished its purpose, is now about to close by confederation of all nations into the one family of mankind under its one God and Father. What all men long for, Christians are taught to expect—a cessation of national wars—a universal reign of *justice*—not of mere charity; for, if justice were done to all classes, there would be small room for, and little need of, mere charity. Justice gives every one his own, and, in order to know what is each one's own, weights and measures are necessary. The Great Pyramid has a system of metrology, or of measures, weights, and standards, which claims the sacredness of Divine origin and authority; and presents at once and immediately a common, just, and uniform system for the whole of mankind, so that every land, then on an equal footing with every other,

and dependent on the Father of all, may buy and sell by exactly the same unexceptionable standards—so exchanging with each other the fruits of their labour, and climates, and soils, and seas. Thus the Pyramid system, robed at all points with an authority such as the Sabbath institution has on only one point in Scotland, will be the founder of a dispensation of universal justice, universal peace and brotherhood, and universal, voluntary, conscientious, undeviating obedience to the whole metrological law for the sake of that law's newly-proved noble origin. As the Bible revelation and its gospel, better understood and obeyed than ever hitherto, will unite *all hearts*, the Pyramid revelation and its uniform system of metrology will unite *all hands* and all labours in peaceful and more than brotherly interchange and fellowship.

The British nation is the centre of the world's commerce, rules over a quarter of the globe and of the human race, and, having com-

mand of the ocean, is in direct communication with all peoples of the earth. Now it is a most remarkable fact that the one great standard capacity measure in the Pyramid is the parent of the capacity measure used to this day by the British nation. The farmer sells his wheat by the so-called "quarter." That quarter of eight bushels is almost exactly and literally one-fourth part or veritable *quarter* of the Pyramid coffer. This lidless stone chest in the Great Pyramid is therefore the same as the old Saxon measure of a chalder, and the Hebrew measure of a laver. Evidently we have inherited this measure of capacity from the same source as the Pyramid coffer, and we need little alteration in this to be at one with the coming universal system of metrology. Just as much too may be said for our grain, pound, and ton in weight measure, the inch and mile in long measure, and the acre in square measure.

At this time many are desirous to introduce

into this country the French metric and decimal system. The North German Parliament has recently adopted it, and our Parliament has been asked to do likewise by the most active promoters of this scheme. Now which is the best,—the French or the Pyramid system? The French system was introduced at the first Revolution. That nation then, in its madness, set aside the Christian religion, shut up its churches, and worshipped the Goddess of Reason. They gave up measuring time by traditional and sacred seven-day weeks, and took the decimal system of decades instead,—10 days to a decade, 3 decades or 30 days to a month, 12 months or 360 days, with 5 supplemental ones, to a year, while the 36 tenth or "decadery" days were held as secular feasts or rationalistic sabbaths. France tried this for about twelve years, but the system utterly broke down. The incommensurability of the year in terms of days fought with the claims of a decimal system enthroned for itself

alone, and human nature rebelled at only one day's rest in *ten* returns of weary toil. Thus their wise men were practically proved to be fools, and the French nation invisibly compelled to give up measuring time by decimals came back to ancient weeks of *seven* days. But driven with shame from their false measurement of *time*, they gratify their pride by their measurement of *space* in their own units, rather than in those of a higher power. By dint of much labour and science they partly observed, partly computed, one-fourth part, or a quadrant, of the earth's surface, and dividing that into ten million parts, they took one of those parts as their standard measure of length. This they call the metre, and their whole system is thence called the metric system. The metre is 39⅓ inches, as the British yard is 36 inches. But besides that the metre is a clumsy standard, too long for common use, it has been discovered

that the French *savants* were mistaken in their measurement of the earth's surface, and therefore the very foundation of the metric system is on a mistake. The British yard is a merely arbitrary standard, and does not pretend to have any foundation in nature. But how stands the Pyramid measure? It has lately been found that the diameter of the earth, or its axis, on which like a ball it revolves, is very nearly 500,500,000 inches long. The sacred cubit both of the Bible and the Pyramid is, to ·001 of an inch, the ten-millionth part of the *semi-axis of the earth's rotation*, or 25·025 of our inches. The French infidels prided themselves that their system took as its unit and basis a similar ten-millionth part, though of a *quadrant of the earth's surface*. They were mistaken in their measurements. But even if they had been correct, how much better is a straight line in nature, as a reference for linear measure, than a circular, crooked one! The infidel system must yield

the palm of superiority to the Bible and Pyramid system. But what human beings during the past thousands of years could have known the length of the earth's rotation axis from their own observation? No one. Therefore that the cubit was made to be the ten-millionth part of the polar semi-axis of this globe, seems to prove that the Maker of the globe was the Divine Planner of the Pyramid and of its cubit measure. In that cubit there are five times five, or twenty-five, of the Pyramid inches. Our British inches we inherit from the times of the Pyramid; only during the elapsed 4000 years they have become less by a 1000th part; that is, divide an inch into 1000 parts, the British inch has lost one of these 1000 parts during 4000 years. Of other measures, we need only say that the mile has gained 100th, the acre 1000th, the pound lost 300ths, and the pint gained 100th; so close are all the chief stand-points of our hereditary measures, long supposed to be merely heir-

looms of ignorance and caprice, and those of some other European nations also, to the most perfect system that even modern science could now devise, but which was recorded on the earth in testimony of stone before science and before history.

Signs of the Present Times.

Many signs are appearing to prove how remarkable are the times in which we live. The opening of the hidden mysteries of the Great Pyramid is one of these indications not the least significant. Perhaps the oftenest quoted sign is that mentioned in the last chapter of Daniel: "Many shall run to and fro, and knowledge shall be increased." Surely since the world began, never could there have been such running to and fro, never was knowledge so increased as now. But Daniel prefaced that sign by another not less ominous:—"But thou,

O Daniel, SHUT up the words, and SEAL the book, *even to* the time of the end: many shall run to and fro, and knowledge shall be increased." The words of Daniel, as of other prophets, have been like the mysteries of the Pyramid, shut up and sealed until the time of the end. The opening up of the Pyramid is one of the signs that *the time of the end* (of this present dispensation) has arrived; and, if so, we may be looking for the opening of the sealed books of prophecy; mysteries, shut up in Daniel's book since it was written, may now be about to be revealed. Miracles of Divine *foreknowledge* may thus, in our own day, produce effects greater and more extensive than did miracles of *omnipotence* in the inspired days of Christ and His apostles—of the prophets and patriarchs. By the power of such modern miracles, by the opening up of the sealed and shut books of prophecy, the leading and Christian portion of mankind may be speedily brought into readiness for accepting the inter-

national system of union, co-operation, and brotherhood, which the interpreted mysteries of the Pyramid give them the ready means of realizing. The series of mental miracles introductory to the Millennium may now be commencing.

Prophecies relating to the Pyramid.

The opening, *i.e.*, the understanding, of the Great Pyramid appears indeed to be an event so significant and important that it has been expressly predicted in the Hebrew and Greek Scriptures; and thus this ancient and most magnificent building on the globe would seem remarkably destined to exhibit one of the latter-day miracles of superhuman knowledge and prescience. One of the chief and most characteristic of them too; for besides the allusions in Job and elsewhere, the three magnate prophets, Isaiah, Jeremiah, and St. John, directly refer to it.

Isaiah in his nineteenth chapter predicts good times in Egypt, New Testament times, never hitherto realized, times totally new and unprecedented, when the ages of oppression shall cease, "when the Lord shall be known in Egypt, and the Egyptians shall know the Lord in that day, when the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance—and when there shall be a highway from Egypt to Assyria." (Is this an allusion to the great modern system of highways—on which men "run to and fro"?) The prophet expressly connects the advent of these times with a reverential and intelligent regard paid to a religious monument called, in the symbolical language of prophecy, an "altar in the midst of Egypt, even a pillar in the border thereof, which shall be for a sign and a witness unto the Lord of hosts in the midst of Egypt;" and the principal use of which shall be connected with deliverance from oppressors.

This prediction seems to imply that the great religious monument erected of old between Upper and Lower Egypt, and on the west border, built previous to the prophecy, sealed up to all men at the time thereof, and still standing up at its now proximate fulfilment, shall aid the emancipation of humanity from the Egyptian oppression of those civil and religious systems that have prevailed during the 4000 years of the Pyramid. It will do this by coming to be understood and accepted as "a sign and a witness to the Lord of hosts." (1.) It will be a *sign* to mankind—as when Moses came with a sign from God to Pharoah and Israel—that God has made provision for the righteous government of the earth, having provided since the foundation of the world standards of equity and justice to all mankind—that as He delivered one nation from Egyptian bondage, so He is able and willing to give freedom and justice to all, and will do so at the appointed time, when they are prepared

to co-operate with Him and obey His voice; and that as the sight of the Mosaic sign aroused and encouraged Israel to quit their bondage in Egypt, the *intelligent* sight of this great pre-Mosaic sign will arouse and encourage the nations to seek actively their Millennial liberties and self-government under Christ. (2.) As that "altar of witness" at the border between the eastern and western tribes (Joshua xxii.) witnessed to future generations that both sets of tribes equally belonged to and had right in the God of Israel; and as the "pillar of witness" between Jacob and Laban testified that neither was to oppress the other (Gen. xxxi. 52), so the Pyramid—placed at the junction-point of many lands and realms, where the north and west meet and do cross over to visit the south and east, and the south and east pay back to the north and west,—so this Great Pyramid is a monumental *witness*, showing by its Divine provisions for full justice among all nations that

God is not the God of the Jews only, but also of all the peoples of the earth; that He is the Father, Guardian, and Deliverer of mankind; that it was for the sake of all nations that He taught and disciplined one; that the existing systems of civil and ecclesiastical oppression are hateful to God, and inconsistent with Christianity and the Bible; and that so soon as one or more nations really accept and comply with the spirit of the revelations recorded in Book and Building, the universal reign of justice shall be inaugurated under the one God, manifested in humanity, as the righteous Judge, Lawgiver, Divider, and "King of nations," the disinterested self-sacrificing One, "the Saviour and the great One sent to deliver."

A century after Isaiah, when Jeremiah was in a dungeon at Jerusalem, surrounded by the victorious army of Nebuchadnezzar, he comforted himself with the prospect of future deliverance, by remembering the mighty signs and wonders in Egypt. Some of these existed

in his own day, were distinctly understood by him as "set there by the Lord of hosts—great in counsel and mighty in work,"—and also as bearing on the deliverance not of Israel only but of mankind (Jer. xxxii. 16-25). To such his predecessor Isaiah had directed his attention as being connected with great promises, a sign and witness for God to the latest generations. Jeremiah had been instructed by God to purchase one field, and to prepare legal instruments of right and power over it, though then in the possession of the enemy; and to conceal these in an earthen vessel until the Chaldean captivity came to an end. His prayer upon doing this seems to imply his knowledge that as that earthen vessel concealed his title-deeds to the one field, in like manner divinely prepared instruments for just and equitable exercise of power over the whole earth were preserved in the great vessel of the Pyramid; until the world's long Babel captivity of 4000 years should come to an end.

In the Apocalypse of St. John there seem to be at least two references to the Pyramid, in connexion with the passing away of our existing civil and ecclesiastical ruling system, and the introduction of the new system, the new heaven and earth whereon rectitude shall dwell. The attention of the world was called to the Pyramid at the end of last century, amid the "vial" horrors of the French Revolution; and now again when the seventh jubilee trumpet seems about to sound. At the first time it was not understood, and prophecy described it then, as being a temple *filled with smoke,* no man able to enter it till the seven plagues of the seven angels were fulfilled (Rev. xv. 8). Now that it is understood at least in part—by theory confirmed by observation, prophecy says of it, "And the temple of God was *opened* in heaven, and there was seen in his temple the ark of his covenant" (Rev. xi. 19). St. John, according to the spirit of the New Testament, in his allusions to the

Pyramid, deals with its heart and meaning. The ark, coffer, or stone chest is the heart and aim of the Great Pyramid. He intimates that the meaning of this ark shall be clearly understood at the end of this dispensation, at the opening of the new ruling heaven and subject earth. The ark of Noah had been the instrument of deliverance from the violence of the primeval race. This ark shall be a material instrument of justice and righteous administration among the nations of the New Jerusalem confederation, delivering them from the fraud and violence that have been subsequent to the deluge. The ark of Moses, that centre of the Jewish worship and policy, and the ark of Noah have both perished. This Pyramid ark is made not like those two, of perishable wood, but of primeval rock, fitted to last for ever. The covenant of Moses connected with the Sinai ark is abrogated; but the covenant of Noah, the earliest covenant specified in the Bible, endures and extends to all nations and

generations, and while that covenant has its celestial sign in the rainbow, it has its earthly ark in the Great Pyramid. The Pyramid and its ark are related to the perpetual covenant with Noah, as Solomon's temple and ark were connected with the temporary and local covenant of Sinai. The covenant with Noah is thus the first named in Genesis, and the last named in Revelation. It was made at first because of unrestrained violence filling the earth; and, after a reign of restrained violence for 4000 years,—or all the period of human written history,—it shall be operative at the beginning of the coming reign of universal justice, peace, and love. The gradual opening of the Pyramid and its ark is thus a sign and a preparation for the end of our dispensation, and for the introduction of the grand Christian revolution which shall terminate war and violence, the reign of darkness and evil. The Pyramid shall have no successor. John saw no temple in the New Jerusalem.

THEIR PRACTICAL RELATION TO OUR TIMES AND CIRCUMSTANCES.

Multiplied evidences concur to show that the end of the existing dispensation (συντελεία τοῦ αἰῶνος, Matt. xxviii. 20), and the contemporaneous gradual birth of a new one are at hand. The existing dispensation began at the end of Daniel's seventy weeks (Dan. ix), and probably draws to a conclusion towards the end of his 2300 days (Dan. viii.), and the same date, *i.e.*, B.C. 457 (Dan. xi. 25), probably commenced both these numbers. At the end of Daniel's times the sealed prophecies shall be opened and understood; the mystery of God shall be finished (Rev. x. 7) by being opened up. A new dispensation needs a new revelation. Modern science, like Thomas, not contented with the one revelation, demands another, tested by demonstration, and Christ did give to the cautious honest disciple the

revelation and the evidence he asked, and did not upbraid him. A revelation suited most perfectly to the commercial and social arrangements of mankind in these present and the approaching days—and based on evidence from the exact sciences—will turn attention from hurtful ritualism and sacerdotalism, towards the rectification of practical evils in society, and to the adjustment of physical forces under intellectual and moral forces. The Pyramid revelation is part of the miracles of supernatural knowledge, prescience, or prophecy to be now anticipated, just as advanced life utilizes the lessons of childhood and youth. New physical miracles are never to be looked for when they can be dispensed with. The extreme injustice and robbery recently practised and permitted on the largest commercial and national scale in Christendom, have paralysed credit; and justice, or adherence to equitable measures, is felt to be the life of all commercial prosperity, and the basis of in-

ternational greatness (Isa. lxi. 8-11). The gross inequality in the distribution of physical results of labour calls for equitable standards—for uniform, universal, and equitable distribution. Nations feel this; and the Pyramid standards were not unveiled until mankind, feeling their need of them, have begun to be willing to conform to them. The practical character of this new revelation will issue in making religion more practical, in linking *Bible truth to Pyramid Rectitude.* A revelation addressed to science and intellect, for social utility, authenticates and reduplicates on that *written* revelation which was introduced by miracles addressed to the senses. Some boasters of science, like the professors depicted by Paul in Rom. i. 19-23, will probably treat the *scientific* evidence of a revelation as the miracles of Christ were treated by those children playing in the market-place, the men of his own generation (Matt. xi. 16-19). But

earnest believers in the Bible ought specially to welcome this pre-Mosaic miracle of science. If, 800 years before Moses, such supernatural skill and wisdom were unquestionably imparted to some one in Egypt, why should any man hesitate to believe that similar wisdom and skill were communicated to the Israelitish leader? The visible demonstration, actually existing, of a preceding revelation does thus confirm the proofs of a subsequent revelation. The Pyramid revelation is not a rival of the Bible, but an impregnable outwork to defend the sacred citadel of Bible inspiration. If a building proceeded from inspiration, how much more a book? The inspired original building yet stands up in the face of mankind, for ever to rebuke the infidel. And as the apostles used the anterior priesthood of Melchisedec to influence the ritualistic priesthood of their day, may not the anterior Pyramid revelation be made to influence and supersede the Papal

and Protestant ritualism of our day in favour of moral and social, of political and ecclesiastical rectifications?

The self-separation of "those of the truth" from "those not of the truth," and their self-government, will require standards for their mutual intercourse, voluntarily adopted, and enforced not by compulsion but by Divine sanction. In this way the Pyramid standards will be accepted, and their use will be a distinguishing badge of those that follow the truth. Pyramid measures will give a temporal distinction to voluntary associations for obedience to all the commands of "the King of Rectitude and Truth;" an occasion and mean of being distinguished from other temporal communities. Just as acceptance of Bible truth now separates spiritually, so acceptance of the Pyramid standards of rectitude will separate temporally from the kingdoms of fraud and force, of civil compulsion and war. Thus the

Pyramid revelation will tend to render "the kingdoms of this world *visibly* the kingdom of our God and His Christ," fulfilling thereby the explicit prophecies of Isaiah, Jeremiah, and the Apocalypse.

APPENDIX.

NOTE I.

EXEGESIS OF TEXTS.

THE well-instructed reader will have remarked an air of novelty in the interpretation of several Scripture texts referred to in the preceding pages, such as Zech. iv. 7; Jer. xxxii. 20; Isa. xix. 19-25; Rev. xi. 19, xv. 8; Rom. xi. 25.

In his Biblical studies during the progressive half-century past, the author has found, as to these texts, no one interpretation entitled to prescriptive authority, and no antagonistic series of interpreters, and therefore no obstacle to a fresh view of them.

In Zechariah iv. encouragement was given to Zerubbabel to rebuild the Temple, by a promise that he should bring forth the top corner-stone with rejoicing, as when that stone was laid on the top of the Pyramid, after the mountain-mass of its building had been finished with a

smooth surface of hewn stone. For this interpretation of the Hebrew word למישור there is the authority of the Greek Septuagint, which renders it by *κατορθῶσαι*, instead of any word corresponding to "a plain" in the authorized version.—See the note, page 489-495, appended to Piazzi Smyth's *Antiquity of Intellectual Man.*

In Jeremiah xxxii. 20, there are two points important to the Pyramid theory—that signs and wonders existed in Egypt *unto* Jeremiah's own day; and that they referred not to Israel only, but *to mankind.* Our authorized version obscures the last by its unauthorized addition of the word "other." Bishop Lowth took away the first by his paraphrase, "signs and wonders, the remembrance of which is preserved in Egypt unto this day." In this sense the mighty signs were no more in Egypt unto Jeremiah's days than they are at this day in every part of the globe where the Bible is read. Nothing can be more explicit on the first point than the Hebrew words themselves:—אשר שמת אתות ומפתים בארץ מצרים עד היום הזה. The Greek translation of them in the LXX.—*ὅς εποιήσας σημεῖα και τέρατα ἐν γῇ Αἰγύπτῳ ἕως τῆς ἡμέρας ταύτης*—agrees exactly with the English version; and the two closing words are too plain to be misunderstood: ובישראל ובאדם

though from local and Jewish prejudice the LXX. interpreters rendered them καὶ ἐν Ισραὴλ καὶ ἐν τοῖς γηγενέσι. The next verse, the 21st, seems to imply that as the ancient signs and wonders in Egypt had not been useless, but were effective for ancient deliverance, so the signs and wonders then existing in Egypt would be not inoperative, but effectual towards a future deliverance from oppressors, on a far larger scale than before—as had been so explicitly declared in the previous predictions of Isaiah, the great predecessor of Jeremiah.

Isaiah xix.—On this chapter Thomas Scott the commentator wrote: "I apprehend that the grand accomplishment of this extraordinary prophecy is still to be expected. Probably some future grand deliverance from oppressors is specially predicted." This remarkable chapter seems to await an interpretation like that in the memorable application by Bishop Horsley of the eighteenth chapter to a modern nation. Although Isaiah under inspired guidance so distinctly referred to the most distinguished monument in Egypt, the Jewish Rabbis after him knew no more of the internal mysteries of the Pyramid than did the contemporary Egyptian priests. But the prediction respecting the altar and pillar in Egypt was so memorable that in

the year B.C. 149, Onias, disappointed of being made High Priest in Jerusalem, proceeded to Egypt, and with the aid of one of the Ptolemy kings built a temple in Egypt, to fulfil Isaiah's prophecy, and as a rival to the Jerusalem temple, to attract the Jews around it. The whole proceeding was contrary to the Law of Moses, and was denounced by the Jewish nation, and could be no fulfilment of the prophecy. This nineteenth chapter cannot be as yet fully understood, the time not being arrived. But it does seem to predict an entire collapse of the Egyptian or compulsory system of society and government, the substitution by God of a righteous and moral system, *related to signs and wonders and the arm of Jehovah, accordant with true religion, accepted by the ruling nations of mankind*, administered vigorously by a מלך עז (Isaiah xix. 4; Dan. viii. 23), and having a relation to the pillar-altar in Egypt, and to "the Great One, the Saviour," sent to deliver mankind from oppression.

The future deliverance of mankind from the oppressive systems of fraud, violence, and superstition that have hitherto dominated, or the overthrow of the terrestrial powers of darkness, is identified with what is called, and looked to by many as, the second coming of Christ.

That future crisis is repeatedly illustrated by reference to Noah, and symbolized by the rainbow sign of His covenant (see Matt. xxiv. 37-39; Luke xvii. 26; Isaiah liv. 9, 10; Ezekiel i. 28; Rev. iv. 3, x. 1). This amply warrants the application that has been made of Rev. xi. 19, xv. 8, to the covenant of Noah, and to the still existing temple and ark of that never-to-be-abrogated arrangement, so superior in universality and perpetuity to the temporary and narrow Sinai arrangement, with its temple and ark long since perished.

That prejudice in favour of the Sinai arrangement, which leads to the rejection of all non-Hebrew revelations, and therefore excludes the Pyramid revelation, continues to influence Christendom. Hence the prevalent anticipation that it is the Jewish nation that shall be the *primary agent* for the conversion of the world, and that in order to this, the Jewish nation shall be reinstated in its primogeniture rights, and replaced in its own land, with a rebuilt Jerusalem and temple.

But the Jewish nation having utterly failed to perform its part of the Sinai contract, has forfeited all right to the benefits promised conditionally. The unconditional and absolute promises to Abraham have been implemented

in giving to him, through Judah, Emmanuel as his personal heir, through whom all families of the earth shall be blessed; and they shall be farther fulfilled in giving to him a national heir—inheriting his faith and mind,—even that nation which, as Christ personally predicted, shall take the place vacated by the Jewish nation (Matt. xxi. 43). Paul's memorable prediction in Rom. xi. 25 is but an echo of his Master's. That Gentile nation—possibly, as some think, Israelitish, that is in part descended from the long-lost ten tribes of the kingdom of Israel (which separated from the son of Solomon and have ever since had a different history from Judah and Benjamin, both in prosperity and adversity), and thereby tending to realize those most remarkable prophecies, as yet unfulfilled, respecting the sons of Joseph, announced by Jacob, and afterwards repeated and emphasized by Moses—that still to be recognised nation will welcome the Gentile revelation through the Pyramid, and shall faithfully perform for all other nations the functions of model, leader, and teacher. And thereafter, in fulfilment of so many prophecies, shall the Jewish nation be restored, not by virtue of the Sinai covenant, but of mere grace and favour. At Sinai a relation typified by

marriage is represented by the prophets as having been entered into by God with the Jewish nation (Jer. xxxi. 32). Israel was thus, then and there, the bride of the Lamb. A divorce has followed, and by Sinai law a divorce could never be annulled (Deut. xxiv. 4; Jer. iii. 1). But another nation (Rom. x. 19-21), an Esther found worthy to take the place vacated by Vashti, shall be the bride of the Lamb, and "the great day of the marriage of the Lamb" shall come when, and so soon as, His bride has "made herself ready."

The parable of our Lord in Matt. ix. 7 is the key to the meaning of Paul's expression in Rom. xi. 25,—*i.e.*, the πλήρωμα τῶν ἐθνῶν εἰσέλθῃ.

Zechariah v. is as yet too obscure to furnish light on the Pyramid, unless by way of contrast. It refers to a different country and a different thing—to Shinar, not to Egypt; to the ephah, not to the coffer. But the building a house for the ephah, and establishing the ephah on its own base, is amazingly like the idea of the Pyramid, built mainly to contain the coffer, and the coffer standing on its own base of 50. The Shinar ephah is connected with "wickedness through all the earth," and "the curse that goeth forth over the face of the whole earth," and is thus a direct contrast

to the Pyramid coffer, which is the standard of rectitude, and will furnish a blessing to go forth over the face of the whole earth.

NOTE II.

WORKS ON THE GREAT PYRAMID.

If any reader of these pages should wish to pursue the inquiries they suggest respecting the Great Pyramid, the author begs to refer to the following works, which he has consulted for the earlier part of his little book.

First, he would mention those men who have written more or less learnedly on the Great Pyramid in particular, and on ancient Egypt in general, but *before* the new views of John Taylor were published, as thus :—

(1.) Sir Gardner Wilkinson, in his *Ancient Egyptians* (the last edition in five volumes), also in Murray's Handbook to Egypt, and in the Rev. George Rawlinson's recent translation of Herodotus. Sir Gardner Wilkinson in all these works establishes his character as generally learned in all points of Egyptology, an able explorer, excavator, discoverer, measurer, and describer both with pen and pencil.

(2.) Dr. Lepsius, in his *Letters from Egypt*, and also in the numerous volumes of folio plates of his *Denkmaeler*—deeply learned in hieroglyphic Egyptology and tombology.

(3.) The great French work, in its volumes both of letterpress and plates—more learned in mathematics, astronomy, and engineering than in Egyptology; but very able in its way.

(4.) Colonel Howard Vyse, both in the three octavo volumes of his *Pyramids of Gizeh*, and in his large folio of plates, sometimes called *Perring's Views of the Pyramids*—the most plain, straightforward, and extensive investigation and series of measurements of the Pyramids of Egypt ever undertaken by any man or nation.

(5.) Baron Bunsen's *Egypt's Place in Universal History*—displaying grand learning and lofty scholarship, but inaccurate in monumental detail, and rash and something worse in building up historical particulars without foundations.

(6.) William Osburn's *Monumental History of Egypt*, 2 vols.—joining to the better part of Bunsen's scholarship and linguistic skill Gardner Wilkinson's experience of exploration in Egypt, and a discriminating power in choosing the best amongst historical data peculiar to himself.

(7.) William Osburn's *The Religions of the*

World—an inimitable compendium, which none but an original mind, a learned scholar, a powerful thinker, and an earnest and advanced Christian, could have produced.

Next, the writer would mention those books whose authors have written at, or since, the time of the appearance of the new light alluded to, as thus:—

(1.) John Taylor's *The Great Pyramid: Why was it built, and who built it?* 1859.

(2.) John Taylor's *Battle of the Standards* (of measure). Now combined with the former work in a second edition. 1864.

(3.) C. Piazzi Smyth's *Our Inheritance in the Great Pyramid*—based on the literature of the subject alone. 1864.

(4.) C. Piazzi Smyth's *Life and Work at the Great Pyramid.* Three volumes, describing a residence of unprecedented length on the Great Pyramid hill, and an unexampled amount of measures of that Pyramid taken by the author's own hands. With plates. 1867.

(5.) C. Piazzi Smyth's Pyramid papers in *Good Words.* 1867.

(6.) Sir James Y. Simpson's paper attacking the Great Pyramid's claims to be considered anything unusual. 1868.

(7.) Sir Henry James's letters in the *Athenæum* with nearly the same view. 1867-8.

(8.) C. Piazzi Smyth's reply to Sir James Y. Simpson, in the Proceedings of the Royal Society of Edinburgh. April, 1868.

(9.) St. John Vincent Day's Lecture on the Great Pyramid before the Philosophical Society of Glasgow. Abundantly illustrated. 1868.

(10.) C. Piazzi Smyth's *Antiquity of Intellectual Man.* In the Appendix to this work are several admirable papers on Pyramid subjects of difficulty and importance by William Petrie and other able friends to Pyramid investigation. 1868.

(11.) Papers by William Osburn in course of printing, on the history, religion, and Egyptology of the Great Pyramid. 1868.

(12.) William Petrie's answer to Sir Henry James's last letter. *Athenæum*, August 29, 1868.

NOTE III.

ON MODERN MEASURES OF THE GREAT PYRAMID.

OUR allusions to the above, and *their limits of error* on p. 52, are rather too brief to be fully clear; wherefore we will attempt now to explain at greater length.

Colonel Howard Vyse, the most accurate measurer of the side-angle of the Pyramid, gives two measures, by different methods, whereof one makes the angle 51° 50′, and another 51° 52′. His limits of error are therefore in so far only 2′, and indicate that the original quantity may have been anywhere between 51° 50′, and 51° 52′. Now that is precisely where the theoretical quantity of John Taylor's circular theorem really comes, for that theory demands the angle 51° 51′ 14·3″. But though the theoretical quantity fits in thus remarkably into the small angular limits between the two well observed quantities for the Great Pyramid, no observed angle of any other pyramid comes anywhere near them; the second Pyramid's side-angle being, with limits of error in observation circumscribed to a very few

minutes, 52° 20′; the third one, 51° 0′; and some others being so far off as 43°, 54°, and 74°.

Hence no one could pretend to maintain that the builders of those other pyramids were not only able men and good workmen, but also *intended* their pyramids to stand at an angle of 51° 51′ 14·3″.

But that the builders of the Great Pyramid did really try to produce that angle, may be shown from the detail of the "azimuth trenches," the coffer, and the passage angles, combined with observations made by Piazzi Smyth on the corner angles of the building. For these corner angles should be, for a square-based pyramid with the above side angle, 41° 59′ 48·7″; and the mean of all the four corner angles observed by him amounted to 41°, 59′ 45″.

The same principle holds good with regard to linear measures as well. *Theory* says that the length of the side of the Great Pyramid's base is peculiar to itself alone, and is either 9140 or 9165 British inches.

What then does *observation* say? It says, *firstly*, that either of these numbers is vastly greater than the base side length of any other

Egyptian pyramid than the Great Pyramid; for the second Pyramid measures in that way only 8493 inches, the north stone Pyramid of Dashoor 8863 inches, the southern ditto, 7402 inches, and all the others much less. And observation says, *secondly*, that the base-side length of the Great Pyramid, as measured by the best modern observers, is given by them as not less than 9102 nor greater than 9168 inches.

These quantities evidently include both of the theoretical numbers, though roughly or within very wide limits; and if it be asked, Why is the real quantity not ascertained closer, as say to a quarter of an inch, which would be $\frac{1}{36000}$th of the whole?—the answer is, Because modern men and nations will not take the trouble, or go to the necessary expense; and yet one of the most important problems of man's prehistoric antiquity, and even much of his guidance through the dark waters of the future, depend upon it.

The base-side lengths on all four sides *might* most assuredly be measured to that accuracy because that accuracy is abundantly attainabl by modern instrumentation whenever defini terminal points on a moderately level plain a given,—and not only has the Great Pyrami base its outer corners fiducially and accuratel

marked in the rock, but the rock itself was admirably levelled between them.

Now, *i.e.*, in the present day, that once levelled surface is covered by heaps, even hills, of rubbish; but of mere rubbish only, which might and ought to be cleared away. Until such rubbish *is* cleared away we need not expect any more accurate measures than those already given; and as the expense of clearing it away and laying bare the whole original pavement of the Pyramid is estimated at £7000, and the proper and most accurate mensuration then to be applied at £3000,—we shall probably have to be content for a long time, in the present temper and pursuits of the world's rich men, with the approximate data already procured.

The lengths of the four sides of the Great Pyramid's base, therefore, in their present covered or hidden state, were not among the "*accessible*" features to which, as we have mentioned in the text, Piazzi Smyth applied himself in his recent private measurements of the ancient structure: and, together with the uncertainty, amounting to from $\frac{1}{100}$ to $\frac{1}{300}$, which still rests on our knowledge of these lengths, there is a similar uncertainty, thereon

depending, as to the place of the interior passages and chambers on both the ground-plan and the sectional elevation of the whole building, as well as its exact vertical height.

On the other hand the Pyramid features which were accessible, and *were* therefore measured, *de novo*, by the Edinburgh astronomer, consisted mainly of the passages of the interior, their geometrical angles of inclination, astronomical angles of azimuth, their lengths, and the size and shape of each individual stone composing them. Also the interior chambers, their shapes, sizes, and particulars of their component stones, especially of that "hollow stone," the coffer of the so-called King's Chamber. And in all these instances it is most instructive to find, that almost in exact proportion to more time, trouble, and higher instrumental means being expended on each measurement, so did the observations acquire more trustworthiness *inter se*, and at the same time give out a mean result closer and closer to the data required by the high theory first stated by the late John Taylor,—a theory too, which, notwithstanding its modest beginnings, is now held by many other able men and earnest inquirers, because they find that it is the only theory of the Pyramid which will explain *all* its well-determined phenomena,

and the only one which rises in importance and claims to credibility the more severely that it is tested by rigid measures at the place, combined with the best results of the latest and most advanced phases of modern scientific knowledge. C. P. S.

NOTE IV.

THE PYRAMID SUN-DISTANCE.

On page 56, under head No. 4, the Pyramid determination of the mean distance of the earth from the sun is alluded to.

This discovery by Mr. William Petrie is in many ways of such crucial importance, especially in settling whether a supernatural source must be looked to for the original design of the Great Pyramid building, that some further notice of it may properly be given here.

The Sun-Distance in Nature.

Of all the various astronomical phenomena which the heavens present, none is so important to the family of men, and indeed to the existence of all organic life and inorganic movement on this earth-ball, as the presence of that

mighty globe the sun, robed in a ceaseless effulgence of light and heat, the origin of which is still a mystery to man. The existence of such an orb in the universe is one great fact, and the distance of the earth from it another, on which combined the habitability of every country of the earth depends, affecting of course every individual in it, rich and poor, learned and unlearned, alike.

But the learned have a pre-eminent interest in the question of the true distance of the central luminary round which our globe revolves; for every other celestial phenomenon is affected more or less to our vision by that movement, and its rate or amount depends mainly on the said solar distance. Taking that distance, in the convenient method of mathematicians, as unity, —Kepler's laws, and still more the Newtonian theory of gravitation, enable us with comparative ease to determine the distance of all the other planetary bodies in terms of that one; and such is the method still pursued by astronomers in most of their calculations. But some of their inquiries, and still more the researches of physicists, and even more still the general ideas of mankind, require that the ideal unity standing for the mean distance of the earth from the sun shall be translated into some term

of generally understood linear measure, as say *miles;* and then comes the rub, for there rises up the difficulty which not the progressive development of science for 2500 years has been enabled fully to eliminate.

Based on some new determinations which the astronomers of the chief countries of the earth have arrived at within the present decade of years, an outcry has lately been raised among some other men, thoughtlessly, to the effect that astronomers of the early part of the century, hitherto credited with such power of accuracy, have made a mistake in their observations of the sun's distance to the extent of absolutely 3,000,000 of miles; and general society is shocked at such errors of perception. But the said astronomers never had the miles before them to measure as such; they merely had a certain angular quantity in the sky, known as the sun's parallax, and amounting to less than nine seconds for the whole solar distance of 92,000,000 of miles; whence it comes that the whole computed error of final result or the said 3,000,000 of miles depends on an error of observation of about three-tenths of a second of space, and on a visible breadth of something like the thickness of a fine hair at a distance of more than 100 feet.

Now to see a hair at that distance requires a powerful telescope; to measure it requires nice micrometric appliances; and to have any solar parallax at all, to be seen even under these difficult circumstances, requires two observers, armed with good modern telescopes, micrometers, and divided circles, and placed on opposite sides of the earth, but observing the same phenomena by mutual concert at the same instants of time, and knowing the distance of one of their stations from the other, and of both from the earth's centre accurately.

In fact, it is only in the latest of modern times that telescopes, micrometers, locomotion about the earth, and measurement of its size and figure, have been so advanced as to allow of the problem of the sun's distance in miles being investigated with any probability of success, even to within several tens of millions of miles. And in history we do find that such has been the case amongst men. For from the very birth of science and schools of philosophy, say in Greece about 600 B.C., man was always endeavouring to solve this mighty and most essential of all problems, at once terrestrial and cosmical; yet he only succeeded in showing his own littleness, and his difficulty of rising up to a full conception of the grandeur of the case.

In fact, the record of his labours in this direction is a compendious numerical illustration of the contemporary state of human science in successive ages.

The Sun-Distance in History.

Thus at the period of the infancy of the schools, or in the time of Herodotus, men thought the sun not more than about ten or twelve miles' distant from the surface of the earth. After half a century they raised the distance to about 14,000 miles; after another century and a half they increased it to near 3,000,000 of miles; after nineteen centuries they increased it to 36,000,000 of miles, after another century to 78,000,000 of miles, and after another still, which brings us to the end of the eighteenth century A.D., and to the early days of some men still living, the distance was increased to 95,000,000 of miles; overpassing at last the truth as it is in nature. And now within the last eight years astronomers have been busy with new measures, which have generally given results between 91,000,000 and 93,000,000 of miles, with a gradual approximation to something very close to 92,000,000 of miles.

Hence everything that is known in the present day combines in proving that men, by their own powers and means of observation, could not have ascertained the true distance of the sun from the earth earlier than the last few years; and history shows that they did *not* know it earlier.

The Sun-Distance in the Original Design of the Great Pyramid.

But now comes the statement, that during all those ages of men wandering in darkness and ignorance on this central question of all exact knowledge of physical science,—there was a witness among them, viz., the Great Pyramid, testifying that the true solar distance was known to the pre-historic author of that structure, and built into its chief linear dimension, viz., the vertical height. For 10^9 times the vertical height of the Great Pyramid is, says W. Petrie, the true and exact mean distance of the earth from the sun.

First of all let us deal with this as a mere coincidence. The ancient vertical height of the Great Pyramid is still somewhat uncertain. Piazzi Smyth, taking an approximate mean of all the "socket" measures of the base-side

length, has computed the vertical height at 5819 British inches, with a probable error of twenty inches more or less. William Petrie, on the other hand, has by a much more extensive inquiry into the probable errors of the observers, arrived at 5835 inches as the true height, subject to an uncertainty (he thinks) of less than one inch. Now 10^9 times the first quantity gives 91,840,000 miles nearly; and 10^9 times the second quantity gives 92,093,000 miles nearly; or both of them close to the distance-statement which the science of the last eight years has decided on as the true one; but which distance was never before admitted by men at any period in the world's known history as likely to be correct. In fact, William Petrie's Pyramid sun-distance would have been scouted by all learned men from the time of Herodotus down to the year 1860 A.D., if it had been produced earlier than his recent publication of it; and not because it was erroneous in fact, but because human science was not sufficiently advanced to appreciate it, and the world was not ready for the declaration of the Pyramid's long sealed-up contents.

The coincidence, then, of the Pyramid sun-distance with that of the very last advances of modern science, is as close as modern science

can test it; and we have only further to inquire if it be anything more than a coincidence.

In answer to this point, we may state that W. Petrie was *led* to look for this realization of the sun's distance in the Pyramid, by a theoretical examination of its structural symbols in connexion with several parts of Scripture. He was even induced, before he had made a single trial calculation, to *expect* that the vertical height of the Pyramid would have something to do with the solar distance, and in terms of the numbers 10 and 9, which cannot be departed from by a single unit. And while we have ourselves seen (pp. 53 to 60) that the vertical height of the Great Pyramid symbolizes a *radius* of a circle, and the base-sides its *circumference*, we have also seen that the record of the turning of the earth on its axis in its annual orbit *around the sun*, is also an important part of the purpose of the building. Besides which we may add that Eastern traditions of high antiquity seem persistently to allude to some connexion of the Pyramid and its meaning with the sun, its light and heat, and the earth, in a manner for which no sufficient explanation has ever before been found.

C. P. S.

NOTE V.

THE GREAT PYRAMID *v.* SACERDOTALISM.

THE views expressed in the text as to the Pyramid revelation being a mean to rid Christendom of the two extremes of sacerdotalism and infidel rationalism, require more discussion and elucidation than the bounds of these few pages can admit. The author has had special calls and opportunities, both practical and speculative, from his clerical position and researches, to study sacerdotalism and trace it to its germ. These two extremes, like others, often meet, and the second is a result of the first. Sacerdotalism is a congenital defect of the organization of Christendom, or rather is like the demon-possession of the youth whose father told Jesus that it had been with him from his childhood. Christianity issued from the womb of Judaism. The "sect of the Nazarenes," as the Christians were first called, was classed with the sect of the Pharisees, Sadducees, and Essenes. Until his death the apostle James and his Jerusalem "synagogue" were zealous adherents of the Mosaic law and ritual. The birth of the present dispensation, or the open and organized

separation of Christianity from Judaism, took place at Corinth, the Roman metropolis of Greece, in the year A.D. 52, under the apostle Paul. He there and then separated for the first time from the Jewish synagogue, and met with a distinct Christian society, in the house of Justus, a proselyte, on the evening of the Jewish Sabbath. According to Jewish reckoning, from sunset to sunset, that evening was part of the first day of the week; and thus began the Christian observance of the first day of the week as the Sabbath or seventh day of the Fourth Commandment. Thus both the distinct Christian organization and the Christian Sabbath originated at Corinth.

In the first letter of Paul to that society, he reprehended, among others, two defects—1*st*, That the members did not maintain internal social government so as to exclude from their fellowship an openly immoral man (1 Cor. v.); 2*d*, That they did not constitute Christian tribunals (*κριτήρια*) for the brotherly and voluntary settlement of disputes among themselves, but brother forced brother before the coercive tribunals of the heathen government, when their disputes referred to matters relating to the present life (1 Cor. vi.) The first abuse was corrected for the time in a special case by

their obedience to a peremptory order in the name of the Lord Jesus Christ. But in severely reprehending the second evil, Paul issued no peremptory order for a special case, and apparently the evil practice continued. It involved the assumption that there are two classes of disputes between brethren, one to be decided by brotherly arbitration, the other by coercive jurisdiction—one under Christian law, the other under Pagan,—the one class relating to the spiritual and future life, the other to the temporal, bodily, and present life. Paul's protest against recourse by private Christians to coercive law against each other, like Samuel's protest against recourse by the Israelite nation to regal, coercive, and bellicose government, was for the time ineffective. The system then and there begun has never since been eradicated from the Christian community. As no society can exist without some species of government, and as the neglect of active social government by the brethren left the administration of the Christian society to the teachers or clergy, the power of these officials consequently and continuously grew more exclusive and irresistible. It was an evil to appeal the temporal disputes of Christain brethren to the external and Pagan coercive courts; but evil as this practice was in

itself, it was a needful check to the inordinate sacerdotalism of the clergy. Thus was commenced a distinction unknown to the Old Testament dispensation—the distinction between ecclesiastical and civil jurisdiction, between so-called Christian government in the Church and in the State; and on this basis the compromise was struck at the conversion of the Emperor Constantine. A compromise was made between the magistrates of the Church and the magistrates of the Empire: the basis of the subsequent Church and State organization of Europe —that the former were to regulate the spiritual and the latter the temporal business of the so-called Christian subjects of the Empire; each set of magistrates being invested with the coercive authority of the Empire. But the spiritual department has the moral, inherent, and inalienable right to regulate the temporal. And therefore the priestly caste, having secured the control of the spiritual, easily and naturally obtained predominance over the temporal department for a thousand years. At last the consequent tyranny and abuses provoked the great revolt of the sixteenth century. This in the north of Europe has for 300 years thrown the predominance into the secular scale,—into the hands of civilians, lawyers, soldiers, and

parliaments. This unnatural arrangement, a protest against and revulsion from sacerdotalism, cannot in the nature of things be permanent. And now that organization of the sixteenth century is getting into confusion, and an intense desire is felt to discover the Divinely designed system of Christianity, whereby neither sacerdotalism nor physical force government shall be supreme. The problem is as difficult as it is important and sublime. It has never yet been solved practically on the scale of a nation. It seems to defy the utmost efforts of mere human wisdom; it can be solved only by Divine guidance. Are we then to wait for a new revelation, a new physical interposition of the Divinity, as many expect; or are there data for a solution in the inspired Scriptures, interpreted after the experience of ages of failure? We believe that "the Scriptures given by inspiration of God" "are able to make wise to salvation," and are sufficient to make, not the individual Christian only, but also the Christian society, "perfect, thoroughly furnished unto all good works." We believe that Paul's inspired protest at the germinal appearance of the evils that have led to the gigantic growth of sacerdotal domination and of coercive jurisdiction over Christendom, contains data and principles

for a system with which the Spirit of God could consistently and honourably associate Himself—a system that would have preserved the moral freedom and purity of the Christian society,—would have retained the clergy in the position in which Christ had placed them, as "workmen worthy of their meat and wages," as teachers with no right to rule, "as examples, not as lords;" would have "leavened," purified, and elevated families and nations—the natural and created organizations of mankind; would have qualified the natural rulers of these societies for their due and Christian position and duties; and instead of organizing sacerdotal churches for the dominion of the globe, would have "discipled and taught the nations," and their kings, to bring their glory and honour into the catholic Christian family-union, or magnificent non-sacerdotal confederacy, called in the Apocalypse the New Jerusalem.

That disciple has a low type of individual life who must be the slave either of a priest or a coercive ruler, and cannot regulate his duty and conduct by internal moral principle. Christendom has hitherto swayed painfully between these two servitudes,—sacerdotal and coercive,—and has been incapable,—chiefly through its defective organization,—of self-government

by moral freedom and energy. France, the central nation of Europe, received its organization from sacerdotal influences, and was proud of the name—the Eldest Son of the Church. When the time of reformation arrived sacerdotalism banished Calvin, slew the reformers by fire and sword, subdued the Huguenots, crushed the Jansenists, and fostered the infidelity of Montaigne, Rabelais, and Voltaire. The end of the eighteenth century saw infidelity triumphant in France, the priests banished and murdered, and Christianity nationally renounced. And now, yoked to the triumphal car of restored sacerdotalism, the minister and swordsman of the Papacy, sustaining the sacerdotal system of Europe and the world, France troubles mankind and keeps down revolutionary infidelity by "such a mighty collection of armed men, such an accumulation of the apparatus of war, as we nowhere have found in history, go we back never so far." In the centre of Europe the experiment has been made, and the failure of human wisdom to solve the problem has been demonstrated by all experience. Let us then go humbly to the Bible. The postulates and axioms towards the solution of the problem are furnished personally by Jesus Christ; and his great apostle, who reared the

earliest Christian society in the Roman metropolis of Greece, has given data for the solution of the ultimate problem of human society,—"*Given the social duty of a Christian minority in a nation, to find the social duty of a Christian majority.*"

The Pyramid standards for the settlement of secular arrangements and disputes according to a divinely-arranged system will aid materially in the practical solution of the great social problem, in conformity with the necessities and lofty capabilities of nations, with the inspired data of Paul, and with the eternal principles enunciated by the Lord Jesus Christ.

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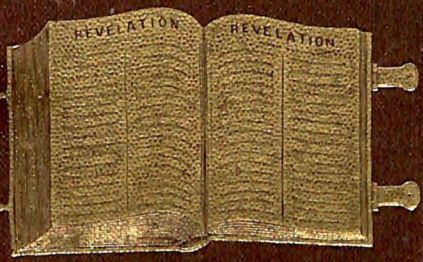

TRUTH.